Roger Crab, *that feeds on Hearbs and Roots, is here,*
But I believe Diogenes *had better Cheer.* Rara avis in terris.

Deep things more I have to tell, but I shall now forbeare:
Least some in wrath against me swell, and do my body teare.

THE ENGLISH HERMITE,

OR,

Wonder of this AGE.

Being a relation of the life of *ROGER CRAB*, living neer *Uxbridg*, taken from his own mouth, shewing his strange reserved and unparallel'd kind of life, who counteth it a sin against his body and soule to eate any sort of Flesh, Fish, or living Creature, or to drinke any Wine, Ale, or Beere. He can live with three farthings a week.

His constant food is Roots and Hearbs, as Cabbage, Turneps, Carrets, Dock-leaves, and Grasse; also Bread and Bran, without Butter or Cheese: His Cloathing is Sack-cloath.

He left the Army, and kept a Shop at *CHESHAM*, and hath now left off that, and sold a considerable Estate to give to the Poore, shewing his reasons from the Scripture, *Mark.* 10. 21. *Jer.* 35.

Wherefore if meate make my brother to offend, I will never eate flesh while the world stands, 1 Cor. 8. 13.

LONDON,
Printed, and are to be sold in *Popes-head Alley*, and at the *Exchange*, 1655.

The Publiſher to the Reader.

Honeſt Reader,

BEfore you come to the Authors own Epiſtle, and Narration, I ſhall mention ſome remarkable paſſages, which I had from his own mouth, and finde them not mentioned in his writing; and I can aſſure thee this Relation is no feigned ſtory, or fable, but thou haſt it preſented to thy view, as I received it from the Author himſelfe, with all the Verſes of his own compoſing.

This Roger Crab *is well known to many in this City and the Country; and while this Booke was printing, he ſtayed purpoſely here in the City till it was publiſhed, and I think is in Towne ſtill; he lodged at the Golden* Anchor *in white Croſſe Street, at one Mr.* Carters *houſe a Glover, where divers people reſorted to ſee him, where ſuch as doubt of it may be ſatisfied. I am informed by himſelfe and others, how that three years ſince: Hee was a Haberdaſher of Hats, and kept a Shop at* Cheſham, *in* Buckingamſhire; *and hath ſince given over his Trade, and ſold his Eſtate, and given it to the poore, reſerving a ſmall matter to himſelfe, being a ſingle man, and now liveth at* Icknam, *neare* Uxbridge, *one a ſmall Roode of ground, for which he payeth fifty ſhillings a year and hath a mean Cottage of his own building to it; but that which is moſt ſtrange and moſt to be admired, is his ſtrange reſerved, and Hermeticall kinde of life, in refuſing to eat any ſort of fleſh, and ſaith it is a ſinne againſt his body and ſoul to eat fleſh, or to drinke any Beer, Ale, or Wine; his dyet is onely ſuch poore homely foode as his own Rood of ground beareth, as Corne, Bread, and bran, Hearbs, Roots, Dock-leaves, Mallowes, and graſſe, his drink is water, his aparrell is as meane alſo, he weares a ſackcloth frock, and no band on his neck: and this he ſaith is out of conſcience, and in obedience to that command of Chriſt, to the young man in the Goſpell, and in imitation of the Prophets, and the* Recabites *in* Jer. 35. *who neither planted vinyards, nor builded houſes, nor drank wine, and were highly commended by the Lord for it: I reaſoned the caſe with him, & told him that I conceived Chriſts meaning when he bad the young man ſell all he had and give to the poore, was, that he ſhould part with all his deareſt Sinnes, that were as dear to him as his poſſeſſions, or elſe to try him for his coveteouſneſſe; he anſwered, how can a man give that money to the poor which he ſelleth his ſinnes for: I perceive*

perceive he is well read in the Scriptures, he hath argued strongly with severall Ministers in the Country, about this and other straing opinions which he holds; but I will not be so tedious to the reader as to mention them all; he approves of civill Migistracy, and is neither for the Levellers, nor Quakers, nor Shakers, nor Ranters, but above Ordinances. He was seven years in the Warres for the Parliament; he is the more to be admired that he is alone in this opinion of eating, which though it be an error, it is an harmeleſſe error. I have heard ſince this was in the Preſſe that Cap. Norwood was acquainted with Roger Crab, and being enclining to his opinion, began to follow the ſame poare diet till it coſt him his life; Felix quam facit alienem pericula cautem. In the Primitive times we read of ſuch perſons that were weake, who did eate hearbs, and made a great ſcruple of eating fleſh; but the Apoſtle ſaith, That every creature of God is good, if it be received with thankefulneſſe, 1 Tim. 4. 4. And in 1 Cor. 8. 13. ſaith he, If meat make my brother to offend, I will eate none while the world ſtands. And in Rom. 4. 2, 3, 4. One believeth that he may eate all things, another who is weake eateth hearbs, let not him that eateth deſpiſe him that eateth not, &c. The reaſon why this man betooke himſelfe to this Hermites reſerved life, he ſaith was, that he might be more free from ſinne, as luſt, pride; and becauſe of the many lyes, ſwearing, and deceiving that is too too frequently uſed by moſt Shop-keepers & Tradeſmen, as the Prophet complains in Hoſ. 4. 1, 2, 3. For the Lord hath a controverſie with the inhabitants of the Land, becauſe there is no truth, nor mercy, nor knowledge of God, but by ſwearing, and lying, and killing, and ſtealing, and whoring, they breake out, and blood toucheth blood; therefore ſhall the land mourn, &c. But however, we may ſee how apt men are to erre, both on the right hand and on the left, and to run into extreams, yet of the two extreams this is the better, and more tolerable which this Engliſh Hermite hath choſen, rather then that of our Engliſh Anticks, and Prodigalls, who give themſelves over to run into all exceſſe of ryot and uncleanneſſe, committing all ſorts of wickedneſſe with greedineſſe; Some given up to drunkenneſſe, others to whoredome, and a third ſort to gluttony, as of late dayes it was reported of one Wood, called the great Eater of Kent, who could eate a whole ſheep at a meale, beſides other victualls; Alſo Mr. Marriot, the great Eater of Grays Inne, was ſuch another glutton. Euſebius reports of one Domitius, who receiving more meate at ſupper then his ſtomacke could diſgeſt, or his belly containe, dyed ſuddenly ſitting at

at the Table: and Doctor Taylor, that famous Preacher of Alderman-bury, in his Booke of the Theatre of Gods judgments, makes mention of Maximinus the Emperour, who was given to ſuch exceſſe and gluttony, that every day for his allowance he had forty pound of fleſh and bread anſwerable, and five gallons of wine for his drinke, which he conſtantly devoured, beſides ſallets and made diſhess.

Alſo the Emperour Boneſus would drinke healths, and eate exceſſively; both theſe came to miſerable ends, this Emperour was hanged, and theformer cut in pieces by his Souldiers, ſee more at large in the ſecond part of that booke, page 102. I will adde but one more Relation hee mentions, which had I not ſo good an Author for, I ſhould not give credit to it: A rich Citizens ſonne having left him by his Father thirty thouſand pounds in ready money, beſides Jewels, Plate, and Houſes richly furniſhed, was ſo prodigall as to conſume all his whole eſtate in three yeares, and hee had a great longing to pleaſe all his five Sences at once, and did accompliſh it, allowing to each Sence a ſeverall hundred pound, it would be too tedious to mention all the ſtory; hee grew at laſt to all debauchedneſſe that could be named, and was forced ſhamefully to beg of his acquaintance, and was after preſt for a common Souldier, ſee pa. the laſt of that Booke above mentioned. I ſhall no longer detaine the Reader from the Hermits relation; theſe things I thought would be moſt pertinent to impart to thee, hoping thou wilt make this good uſe of it, by avoyding theſe two Extreams, and walking in the golden meane of true godlineſſ, which hath the promiſe of this life, and of that which is to come. Vale.

One more remarkable thing hee told me: That when hee was in Clarken-well Priſon, the 17. of this January, 1654. His Keeper having a prejudice againſt him, and ordered the Priſoners not to let him have bread with his water, and ſhut him downe in the hole all night. The next morning, being ſomething hungry, walking in the Priſon yard, there came a Spannell and walked after him three or foure turnes, with a peece of bread in his mouth: He looked upon him, and wondered why the Dog walked (as he thought) with a Chip in his mouth: He looked at the Dogge, and he layd it downe: and perceiving it was bread, he walked away againe, and the Dog walked after him with it againe: then he ſtooped, and the Dog layd it downe to his hand, then he tooke and wiped it, and eate it.

TO

Epiſt. l. 18. *leave out* 50. *s. a year.*

TO Mr. *Godbold*, Preacher at *Uxbridge* in *Middlesex*, I Dedicate this my Discourse, Because he was my friend to help conquer my old man, by informing my friends of *Chesham*, That I was a Witch, and was run away, and would never come againe. You being a publick Preacher, may doe me greater service in helping me to dishonour him; for I have beeu almost 3. years conquering my old man by dishonour. Therefore if you can stirre up any more to forward this work, pray do, if it be not hurtfull to your self, and they that do so. I rest,

Your reserved friend, Roger Crab.

To the Impartial Reader.

IN whom malicious envy delights, to be for birds af a feather, draw together: But such a Constitution is not to be condemned, lest we should condemn the worke of God in the flesh, but rather to be instructed with the light of the Scriptures, that thereby he may know himselfe, and judg himselfe to be undone and empty, that love and zeale may take possession, and then he will be more valiant, and bold for God and the Scripture, then be that is moderately constituted: Then let us labour for a single eye which maketh the whole body light; I meane a single heart in single desiges, which cannot stand with lindsey-woolsey garments, nor with double tongues, nor varieties of fancies after meates and drinks; for Christ himselfe was to eate butter and honey till he came to knowledge to choose the good, and refuse the evill, Isa. 7. 15. *And if naturall* Adam *had kept to his single naturall fruits of Gods appointment, namely fruits and hearbs, we had not been corrupted. Thus we see that by eating and drinking we are swallowed up in corruption; for ever since* Noah *came out of the Arke, the world being drowned, and no fruits nor hearbs on the earth, man was ordered to eate the flesh of the Creature which came out of the* Arke, *so that by that meanes our desires were made strong after flesh; That when the hearbs & innocent food was come forth, we slighted it, calling it trash in comparison of a Beast, or beastly flesh; so that by that meanes the flesh-destroying Spirits and Angels draweth neer us, and frequently attendeth man kind. This you may see by the Angels that came to* Abraham *to destroy the flesh of the Sodomites:* Abraham *knowing their designe, killed them a Calfe, and made them a fleshly feast, so that we may see God hath all sorts of creatures for all sorts of designes, and for all sorts of food both in heaven and in earth; Innocent creatures for innocent food, and beastly creatures for beastly and fleshly food.*

I rest your friend as you please,

From my poore Cottage neere *Roger Crab.*

Uxbridg, *Jan.* 1654.

TO

THE *ENGLISH HERMITE* AT *FICKNAM* NEER *UXBRIDGE.*

SEeing I am become a gazing stock to the Nation, & a wonderment to many friends in this my reserved life, I shall therefore indite a few lines as the most high shall direct me, wherein I shall give an account of this my undoing, owning Christ and the Prophets to be exemplary both in prophecying and practising, as farre as God shall give power to any man; I having truly examined it, and often disputed it with all Sexes and Ministers in most Counties in *England*, and most of them grants me that the practice of Christ and the Prophets is written for our Learning: and if this be granted, that wee ought to be imitators of their righteousnesse, hereby the judgment of God may be seen to a *Sodomite* generation, living now upon *English* ground; but first I shall begin with my self, who have transgressed the commands of God, and so found guilty of the whole Law, living in pride, drunkennesse, and gluttony, which I upheld by dissembling and lying, cheating and cozening my Neighbors: But now *that light which enlightneth every man that cometh into the world*, according to *Johns* writing, *hath discovered the love of God to my understanding*, which

cauſeth me to with-draw from what I have done; and inſtead of ſtrong drinks and wines, I give the old man a cup of water; and inſtead of roſt Mutton, and Rabbets, and other dainty diſhes, I gave him broth thickned with bran, and pudding made with bran, & Turnep leaves chop't together, and graſs; at which the Old man (meaning my body) being moved, would know what he had done, that I uſed him ſo hardly; then I ſhewed him his tranſgreſſion as aforeſaid: ſo the warrs began, *The law of the old man in my fleſhly members rebelled againſt the law of my mind,* and had a ſhrewd skirmiſh; but the mind being well enlightned, held it, ſo that the old man grew ſick and weak with the fluxe, like to fall to the duſt; but the wonderful love of God well pleaſed with the Battle, raiſed him up againe, and filled him full of love, peace, and content in mind, and is now become more humble; for now he will eate Dock-leaves, Mallows, or Graſſe, and yeelds that he ought to give God more thanks for it, then formerly for roaſt fleſh and wines; and certainly concludes that this muſt be of God, if it be done out of love, and not out of ſelfe-ends; for before the old man fought with his ſteel ſword, with his fleſhly power againſt old men, and that envy in him begat envy in them, and both of the Devill, in pretence of liberty and peace, it is eaſily judged of by the event; for our fighting to regulate government in the Old men, we ſee it ſtill as bad, if not worſe then it was before: Therefore let us put off the old man with his fleſhly Lawe, which reached no farther then the government of earthly bodies, ſo that every one for their obedience to God in this fleſhly Law, receiveth a reward to uphold his fleſhly body here upon Earth, and would go no further then reaſon could reach in the organs of fleſh: Therefore this Law could never give life in the ſpirituall Chriſt, but the practiſers thereof were the greateſt enemies to Chriſt, as you ſhall ſee fully in their calling of Chriſt Devill, and putting of him to death, *Mat.* 10. *Luke* 23. Far worſe then bloody Butchers, for they deſtroy their fellow creatures for gaine, and to feed their bodies; but theſe deſtroyed that innocent Lamb of God, meerly out of devilliſh zeale and envy againſt innocency; this moves the Butcher to the queſtion to know why I would forbeare eating of fleſh: To which I anſwer,

First

First, I do it exemplary from the Prophet *Daniel,* Chap. 1. which ſaith, *The Kings meate defileth his body, and beſeecheth that he might eate pulſe, and drinke water.* This firſt we ought to believe, becauſe the Scripture ſaith ſo. 2. I believe it from experience. 3. From reaſon.

1. I have experience that God hath enlightned my underſtanding in a great meaſure more then before I tooke this courſe: So that all the Tithe-mongers and ſelfe-ended people profeſſing Religion, are afraid to meet me in any publique diſpute; but leſt I ſhould judg my ſelfe wiſer in my own conceit then my underſtanding will beare me out, I am here ready to be tryed by any perſon or perſons whatſoever, and ſo much for Experience: Now I ſhall ſhew ſome reaſons.

My firſt Reaſon is, That God never accepted of any Creature for a Sacrifice of fleſh, that would deſtroy a body of fleſh to feed on; and alſo forbid his people the Jewes to feed on them; for it is a practice of Dogs and Wolves, Bears and Lyons, Hogs and Ravens, Kites and Hawks, and many ſuch like devourers of fleſh; and all or any of theſe have no need to fear their lives, but from, or of ſome of that ſame kind; no innocent creature need never feare his life from an innocent creature: If all birds would take the Dove for an example, and all beaſts take the Lamb for their example, and all men take Chriſt for their example, then *Mars* and *Saturn,* the two chiefe Devills would be trampled under feet. Such a time is promiſed, but not yet; but God waiteth with long patience upon the veſſels of wrath, whilſt they prepare themſelves by thirſting after fleſh and blood, which are thereby made fit to deſtroy each other: Therefore hearken to the Doctrine of Chriſt, in *Matth. Chap.* 5. 6. *Deny your ſelves, humble your ſelves, undo your ſelves of all righteouſneſs of the fleſh. Become as little children, like Lambs, like Doves, then Chriſt is ours, and we are his: Few words to the wiſe is ſufficient.* I ſhall return to the reaſonable part of the Law in this Nation, which excludes Butchers from being Jury-men of life and death: Surely if they are judged uncapable of being of a Jury, becauſe they kill the creatures, they that buy it with their money to devour it, cannot be clear, for we alwayes count the Receiver more ſubtil and worſe then the Thiefe; ſo that the buyer is worſe then the

 Bucher;

Butcher; but *Mars* being the god of War, is the governour of these destroyers: and while he can get flesh to feed on, he will encrease his desires to destroy flesh: so that *Mars* being servant to the most high God, breeds them up with flesh, untill they are full of corruption. Then he raiseth up Trangressor against Transgressor to destroy each other, as you have it in *Isa.* 21. 2. where it saith, *A grievous vision was shewed unto me, the transgressor against the transgressor, and the destroyer against the destroyer. Goe up Elam, besiege Media,* &c. Had my parents been so innocent as to have taught me this Doctrine in the time of my youth, I had saved my skull from being cloven to the braine in the late War for the Parliament against the King, and also saved my selfe from the Parliaments two years imprisonment which they gave me for my paines, and from my sentence to death in the Field by my Lord Protector; but all those things wrought together for the best to me, and in my estimation are of more value then an office of five hundred pounds a year, for I in some measure know my selfe, and before I neither knew God nor Devill, nor my selfe: but now having found out that my body was governed by the inclination of my Constitution from the starry heavens, having tryed it with many sorts of food, and with much fasting and praying according to the Scripure, which gave me light to the constitutions of others, and enabled me to administer physick to others; so that I have had a hundred or sixe-score Patients at once, this gave me a great light of the evil that came by eating of flesh: If my Patients were any of them wounded or feaverish, I sayd, eating flesh, or drinking strong beere would inflame their blood, venom their wounds, and encrease their disease, so there is no proof like experience: So that eating of flesh is an absolute enemy to pure nature; pure nature being the workmanship of a pure God, and corrupt nature under the custody of the Devill: Now for the objection in 1 *Tim.* 4. *v.* 3. where it saith thus; *Forbidding to marry, and commanding to abstain from meates which God hath created, to be received with giving thanks of them which believe and know the truth:* And *vers.* 4. it saith; *For every creature of God is good, and nothing ought to be refused if it be received with thankesgiving.* This Scripture being very usefull for the purpose, and will give much light to the

adhearers

adhearers to this opinion, and conform them of sound principles within themselves; for whosoever shall forbeare marrying, or abstain from meate, from the commandement of men which pretends his commands to be of God, all that are obedient hereunto will serve the Devill, and must needs be without the spirit of sanctification; neither are they believers, neither obey the Truth; so that if they should eate of every creature, there would a hundred be poysoned at a meale for want of the spirit of power and sanctification which *Paul* and others had by the promise, which promised them, if they drank any deadly poyson, it should not hurt them, and could take away Serpents: *and if they layd their hands on the sicke, they should recover*, as you may see in *Mar.* 16. *vers.* 18. Another Objection is alledged from that Scripture in *Matth.* 15. 11. where he saith these words: *That which goeth into the mouth defileth not the man, but that which cometh out of the mouth, that defileth the man, which is murthers, adulteries, fornications, thefts, false testimonies, slanders,* &c. If this be meant that any thing put into the mouth cannot defile the body, then no man can can be poysoned: but there hath been many a man poysoned by taking things into the mouth: If so, then nothing ought to be taken but that which is nourishable to pure nature, except they have faith and power of sanctification to exclude the venom: so in short, my judgment is of every place of Scripture which speaks any thing of this nature, that to him that believeth all things are lawfull, as in relation to Christ in the Spirit, but some things not expedient. Now to those that will not unlink themselves from the world, as to *deny father and mother, wife, children, lands and livings, and all for Christs sake* in the Spirituall essence, but will rather serve him according to the flesh in the ten Commandements. Now this is the wonderfull and admirable love of God, that hee will give them a reward also according to that dispensation they are under; for he hath promised them a blessing in basket, and in store, their children long life in the Land for their obedience to their Parents in the flesh: but no more then fleshly rewards can be given for fleshly obedience; for hee that dyeth with fleshly desires, fleshly inclinations, and fleshly satisfactions; this being a composure of the spirits of darkneſſe in this

body,

body, muſt riſe againn in the ſame nature, and muſt be taken into the centre of *Mars*, the god of fleſh, blood, and fire, ſo that every man ſhall receive the things which are done in his body, according to that he hath done, whether it be good or evill, 2 *Cor.* 5. 10.

Then how happy are they that takes Chriſt and the Prophets for their example: Chriſt being an innocent pattern to the whole world, expoſed himſelf to all danger and difficulty, not for his owne ends in the fleſh, but for others ſakes, even them that perſecuted him and violated him with terms of ignomie, calling him a Glutton, and a wine-bibber, blaſphemer, and a Devill, and at length killed him out-right, and hanged him ſhamefully upon the Croſſe; the perſons that did it were the Prieſts, Councellors, Lawyers, and the rude multitude inſtruſted by them, filled all with envy againſt innocency, *but all this worketh together for the beſt to them that fear God*, in humbleneſſe and meekneſſe, together with love and charity, where envy cannot be; but ſome glimps of the ſpirituall light which diſcerneth all things, *even the deep things of God*, according to the Scriptures, 1 *Cor.* 2. 10. But reaſon it ſelfe will diſcover a glimps of Gods proceedings in theſe our dayes; he hath tryed almoſt every ſort of men, and every ſort of ſects according to their Pedgree iu our Land.

1. The King and Biſhops were exalted next to Chriſt.

2. The Parliament who found fault with them, not pulling the beame of Covetouſneſſe out of their owne eyes, and their Sects depending, were all exalted in ſtead of the other.

3. The Army with their Trades and Sects depending upon the ſame account, became exalted; So the Gentlemen and Farmers have had their turn in Offices and dearth of Corn, and now they will try inferiour Trades, as Journey-men and Day-labourers, and their aſſociates depending, even to the Orphan and Almſ-man, and now giveth them the fulneſſe of bread, and cloathing, and ſilver, and all according to their reſpective place and capability they are in: So that now we look over all their proceedings, and judg by their fruits, and it will be a hard matter for a low capacity to judge which of all theſe parties hath been moſt juſt: but I being of the loweſt ſort, and unlearned, being amongſt day-labourers and journey-

neymen, have judged my ſelfe with them the worſt of all theſe parties, in pride, gluttony, drunkeneſſe, lying, deſembling, ſwearing, curſing, covetouſneſſe, diſobedient to Parents, breeding up children to diſobedience, and all other abhominations: Were not the moſt High wonderfull and merciſull to us, one of theſe ſinnes are enough to bring judgement and terrors upon the whole Land, namely the ſinne of drunkenneſſe, being explained, will prove it; when the allſeing eye looks into every Ale-houſe of this Nation, and ſeeth of which ſort are moſt there, and they will appear to be labouring poor men, which in times of ſcarcity pine and murmure for want of bread, curſing the rich behinde his back; and before his face, cap and knee, and a whining counteuance; and ſome are cholerick, and diſcontented, and will not ſpeak at all, neither of them conſidering what they did in the time of plenty, when they drank in one day as much as a buſhell of barly will make, which will keep two ordinary families a whole week in bread; this two men will doe twice or three times a week; and when Sunday cometh, they will hear two ſermons, and have their child chriſtened by the vertue of his faith, and receive the Sacrament at *Eaſter*, and then all is well; his conſcience being ſeared up, he returns to his companions, and falls on as before, to drunkeneſſe, and gluttony, ſpoiling, backbiting his neighbours, ſwearing and curſing, and reviling againſt the Higher powers for oppreſſing him; making a good conſtruction of his fellow-drunkard which is drunk three or four dayes in the week; they will ſay he is an honeſt fellow, and no bodies foe but his own, although both he and they that ſo do are the greateſt oppreſſors under the Sunne, and the greateſt enemies to the poor fatherleſſe orphans, widdows, and ſtrangers, which are below them; for by their drunkenneſſe and gluttony Corn is made dear; and Corne being dear, Land is made dear, ſo that the Farmer muſt give a great rent for his Farme, and is conſtrained to hire many more Acres. By this means cattle and Corne hath been at a high rate, the Farmer being coveteous minded to uphold his wife and children in pompe and pride, feaſting and gluttony at Chriſtnings and Banquettings, by which means ſurfets and diſeaſes drives them to the Phyſitians,

ans, who wait for their prey, to get their money to purchase Lands and houses, that they may let it out to them againe; Thus you see that the body of *England* is become a Monster: God hath created eyes in us that are the feet, to discover her nakednesse as far as the middle; we have a little light of her armes, and her head, which keeps her pomp by sword and violence; but our sight being weake, and most work to do at home, and most convenient for every man to pull the beame out of his own eye, according to the Scriptures, *Mat.* 7. 3. that we may see clearer, *and justly judge the tree by his fruits*, we shall try the inferiour and lower sort of feasting among women, called by the name of Christnings, which are these. First, to exchange upon some body that is silly, or fooliſh, slutish, or covetous, or an ill Husband, or a Drunkard: Others be condemned for often feasting, and wearing fine cloaths, swearing and lying, To that all sorts are laughed at, and judged; but our selves, whilst wee our selves are doing the very same things, and this is the fruit that grows upon the Tree called Christning, or baptizing the Child into the Fathers faith; which is an admirable Tree, if it be true, that the child can be in Christ by the Fathers faith, and no falling from Grace; then let us consider whether *Adam* did believe in Christ: and if it be found he did, then this baptisme would have saved all the people from *Adam* to this day, and will do from this day forward; for the Child being baptized into the Fathers faith, groweth up, and begetteth children, and cannot fall away, baptizing children into their faith, and so forward: So that if God had been as wise as we in our own conceit, he might have saved the lives of all his Peophets, and Apostles, and people too, but the most High is now once more beginning to break through the clouds of darknesse in poor innocent forms of earth, raysing them up from carpenting fishing, and Tent-making, *to confound the high and mighty, for the wisdome of man is fooliſhneſſe*, 1 Cor. chap. 1. Now let us compare this inferiour feast called Christning with the feast of Christ among the multitude, and see which was best exemplary to the people, and which produced most good to soul and body; and consider the example of Christs birth in a Manger, with the pomp and pride of childrens births in our dayes:

Again,

Again, consider what feast there was when Christ was baptized of *John*, & I think we shall find none at all. Then let us see what Christ had at his feast with the people, he being able to *command stones to be bread*, or *water to be wine*, was also able to command roſt Beef or pig: but he was to be exemplary to all people on earth, in all his actions and doctrine, made an innocent feast for the people with barly loaves and fishes, *Mat.* 14. But some will object and say, he was able to work miracles, and we are not; To which I answer; If we as he, were able to command all things, and yet would have nothing at our feast but barly loaves and fishes, what advantage would our power be to this Feast? the Feast being innocent, without hurting any creature that breathed on earth; but on the contrary, he endeavoured to preserve, and to reconcile the people to God with sound words of instructions uttered with love, peace, and meeknesse, with motions of healing all people that were brought to him: So that you may see a great difference betwixt his feast and the other. Again, he often went to the Feast of the Jews, and to a wedding to shew forth the power of his father, in turning water into wine; but we never finde that ever he was drunke, or eate bit of flesh at any of their Feasts, or Wedding: The Passeover was his owne Feast, and did belong to the fulfilling of the law of the Father in his flesh, even for a disobedient people, which the Lord by *Moses* brought out of *Ægypt* from their flesh-pots, into the wildernesse, to purifie their bodies with Angels food called *Manna*, which they ground in mills, or beat in morters, to make in Cakes: But they loosing their grosnesse, grew leane and hungry, and *murmured, and rebelled against the Lord, lusting after the flesh-pots of Ægypt*: Their desires being much and strong, the Lord granted them flesh, even as he granted them a King, and his wrath and plague came with it, as you may see in *Numb.* 11. 33. & *Psal.* 78. 31. *While the flesh was yet between their teeth, before it was chewed, even then the wrath of the Lord was kindled against the people, and the Lord smote the people with an exceeding great plague.* Thus you see what miserable creatures we are, being bred up with flesh and blood, onyons and garlick, all under *Mars*, who God hath made governor over that humor that lusteth after flesh and blood, which is made strong in us by feeding of it, as I my selfe may speak by experience; for if God had commanded mee to forbeare flesh before I

had knowledg of this my diſcourſe, although he had ſent an Angel or a man working miracles, I doubt I ſhould have judged all to be of the Devill, for the luſt I had after the ſweetneſſe of fleſh; even as the rich men in theſe our dayes will deny the Scripture, wherein Chriſt commanded the rich man in the Goſpel, *to ſell his goods and give to the poor:* Bat they will ſay, it reached no farther, then that one rich man ſhould; for ſay they, if we ſhould believe this Scripture to extend to us, we ſhould make the poor richer then our ſelves: So it ſeems by this, that they had rather deny this Scripture, and many more that ſpeak to this purpoſe, even Chriſt and all, rather then to part from their riches; this would have been my condition in ignorance:

Therefore let not the rich men miſtake me, and think that I would have them ſell their goods, before God hath enlightned their underſtandings, & let them ſee the danger of keeping it, for then they would play the Hypocrites, and doe as bad to themſelves, as if they had kept it, although good to others; this would be the condition of every one that ſhall forbear fleſh, or beere, as in relation to God, becauſe it is a ſinne againſt the body; or bodies and ſoules of men: *Except any man thinks he ſinnes againſt God in eating, to him it is ſinne, becauſe he is weake, and doubteth:* So he ought to forbear, becauſe of his ſcruple; as you ſhall ſee in *Rom.* 14. 8. 1 *Cor.* 8. 10. For if any man ſee thee which hath knowledge ſit at table in the Idols Temple, ſhall not the conſcience of him which is weak be boldned to eat thoſe things which are ſacrificed to Idolls? you may obſerve from this, that he that walketh by another mans light before he is fully convinced in himſelfe, if he buildeth on ſand, he will fall in the Tempeſt, becauſe he hath loſt his tender light of his ſcruple, which *Paul* endevored to ſtrengthen in every one of his brethren, let them be of what opinion they would in matter of conſcience: Its very plaine in *Rom.* 14. and very few in theſe dayes beleeveth it; for we all cry out againſt many opinions, yet every one would have his owne opinion juſtified; we may as well cry out and condemn every one his Neighbour, becauſe they differ in phyſiognomy, and ſo condemn the work of God without us, as well as within us, but this is rebellion againſt our Maker; for the Scripture commandeth us not to judge one another in matter of conſcience towards God, but for the ſinne againſt our brethren and

and neighbours; we ought to know the Tree by his fruits. So that any man or men in Countreys, Towns, or Cities, that ſhall defraud his brethren, and ſhall advance themſelves in pride by oppreſſion and tyranny, imitating *Sodome* and *Gomorrah* in all manner of abhominations; if any ſee this imitated in *England*, it's high time for we, or they that ſo ſee, to become imitators of Chriſt and the Prophets; firſt in order of the Prophets that came before Chriſt, who were ordered by their practice to ſhew *Iſrael* their tranſgreſſions, in drinking water by meaſure, and in making bread; for *Ezekiel* took of wheat, barly, and beans, and lentiles, and millet, and fitches, and put them in a veſſel, and made bread thereof; and inſteed of butter and ſpice, he was to take cows dung, inſteed of mens dung, to prepare his bread with, and he was to have his portion by weight, *Ezek.* 4. 9. Thus the Prophet was to ſhew them their error in matter of food; and for clothing, you may ſee in *Iſa.* 20. Who was a Prophet of God, ordered not onely to weare ſack-cloth, but to go naked, and without ſhoes three years: If theſe Scriptures are written for our learning, imitation, and practice, then we are to judge which are the Prophets of God, by this practice in Scripture; and if ſo, where ſhall we finde Prophets of God: But ſome will ſay, we are to follow Chriſt and the Apoſtles in the New Teſtament; and if you will have it ſo, then we muſt exactly ſee what orders they had in their Commiſſion, that we may know them from hirelings: We finde in the Commiſſion, that they were to go and preach without mony, or ſcrips, or ſhoes on their feet, but to bee ſhod with ſandalls, *Marke* 6. 8. So we may doubt whether we ſhall finde any Apoſtles too, if we ſhall judge by Chriſts Commiſſion; but if you will not own theſe Scriptures, neither let us try them that mark out the falſe Apoſtles and Teachers, namely *John* 10. where he ſaith, *the hireling is not his Shepherd:* and *Mat.* 7. where he ſaith, *ye ſhall know them by their fruits, inwardly they are ravening wolves.* Many more Scriptures to this purpoſe there are; but if you have a minde to your hirelings ſtill, you will belive no Scripture that is againſt him, neither is there any for him; ſo that all the true practicall part of Scriptures muſt bee layd aſide, onely talk of it and diſpute of it a little, and pick out of it a few places to preach out off, and to write, to get ſome mony to uphold their pride and honour in this world, to

 pleaſe

pleaſe the old man in the fleſh: Surely if *John* the Baptiſt ſhould come forth againe, and call himſelf *Leveller*, and take ſuch food as the wilderneſſe yeelded, and ſuch cloathing, and Preach up his former Doctrine, *He that had two coats ſhould give away one of them, and he that hath food ſhould doe likewiſe* ; How ſcornfully would our proud Gentlemen and Gallants look of him, that hath gotten three or four Coats with great gold and ſilver buttons, and halfe a ſcore dainty diſhes at his Table, beſides his gallant houſe, and his furniture therein ; therefore this Scripture muſt be interpreted ſome other way, or elſe denied : and this is our condition, if the Scripture will not ſerve for our own ends to fulfill ſelfeiſh deſires, to uphold the old man in his fleſhly honour, which belongeth to the Magiſtrate onely, who God hath made a Miniſter for thy wealths ſake, and doth not at all belong to innocency nor Chriſt in the Spirit ; for there is ſmall ſigne of the olde mans dying or putting off, whilſt he ſmites his fellows for the liberty of his fleſhly deſires ; and this is our condition that loveth the world, in whom the love of God cannot be, 1 *John* 2. 15, 16. *Love not the world, neither the things of the world : If any man love the world, the love of the Father is not in him ; for all that is in the world, as the luſt of the fleſh, the luſt of the eyes, and the pride of life, is not of the Father, but is of the world :* Theſe Scriptures have I endeavored formerly to interpret ſome other way, by abſurdities and conſequences ; how that if we ſhould not weare ſuperfluous things, thouſands of people would ſtarve for want of Trading, and ſo by conſequence bring greater evill upon us : So I being not willing to looſe my pride and worldly pomp, I queſtioned the truth of the Scriptures, and even God himſelfe, and all for want of ſome glimps of ſpirituall light, which my naturall eyes in reaſon could not diſcerne. Therefore the moſt high was pleaſed to convince me with naturall formes, namely birds of the Aire, which every day brought me intelligence according to my worldly occaſions ; for almoſt three years ſpace I have obſerved them, for they would foretell me of any danger or croſſe, or any joy from friends ; I mean any danger or diſhonour to my perſon, or loſſe of cattell, or corne, or any other diſadvantage to my advancement in the world ; and this cleerly convinced me, that there was a power above man. Then I conſidered the wiſe mans ſaying, *Eccleſ.* 10. 10.

Curſe

Curſe not the King, no not in thy thought, neither curſe the rich in thy bed chamber, for the fouls of heaven ſhall carry the voice, and that which hath wings, ſhall declare the matter : Alſo I conſidered that God made uſe of a bird to feed *Elias* the Prophet : by this I ſaw that he made uſe of naturall cauſes to fulfill naturall deſires, ſo I came to know God in nature. Moreover I conſidered the Scriptures where the Lord ſpeaks againſt the Sooth-ſayers, and againſt Aſtrologers, Sorcerers, and wizzards ; all theſe I found to be the ſpirits of darkneſſe, and will reach no further then the old man in the fleſh, yet very neceſſary to be known, that we may avoid the evill thereof : Chriſt and the Prophets knew all theſe things, or elſe they would never have ſpoken againſt them, but we in the old man have often ſpoken againſt things that we knew not, out of blinde zeale, but not according to knowledge:

Therefore let the Scripture rule us, that wee judge no mans heart which belongeth to God only in the Spirit, but our judgment muſt be externall of every tree according to their fruits ; *For by their fruits we ought to know them* : So to reprove every man his Neighbor to his face, leave off backbiting and ſlindering one another, and making up our laughter in deriding the actions of others, which we cannot do, unleſſe we think our ſelves wiſer then they ; This ſad thing have I obſerved in many Families, when they have hapned in any diſcourſe, it ſeldom or never ended without backbiting, or deriding one another behind their backs with their tongues, which cauſeth envy, and ſets on fire every man that uſeth it againſt his Neighbor, according to the Scripture, *Jam.* 3. and this cometh for want of mortifying the old man in the fleſh, *Rom.* 8. 13. Theſe and many other helps there are in the Scriptures, if we will believe it, to overcome the fleſh ; for Chriſt ſaith, *Mat.* 7. 8. *Whoſoever asketh receiveth, and he that ſeeketh findeth, and to him that knocketh it ſhall be opened*: This Scripure ſeems to reach further then the Diſciples in ſome caſes ; for ſome that did not believe, made uſe of his name to caſt out Devils, and it ſeems the power of God aſſiſted them therein ; for they could not doe it by the power of the Devill, for then they would not have made uſe of Chriſts name. Again, Chriſt himſelf ſaith, *If Satan caſt out Satan, his Kingdome cannot ſtand*, Mat. 12. 26. And it's contrary to any reaſon, that God ſhould caſt out God, or the Devill caſt out the Devill : So we find according

to

to the whole tenour of Scripture, that God anſwereth all ſorts of people according to that diſpenſation they are under, if their deſires are fervent, whether it be for their good, or their hurt, as have proved ſufficiently in my diſcourſe concerning the fleſh given to the children of *Iſrael*, 1 Sam. 8. 7. where God ſaith to *Samuel, Hear the voyce of the people in all that they ſhall ſay unto thee.* So God condiſcended to the deſires of the people for the hurt of their bodies in granting them a King; but if any out of zeale towards God in the Spirit will pray unto him, and yet would uphold the righteouſneſſe of God in the fleſh; God anſwering them with ſuch ſpirits as may diſhonour them in this world, by lying or falſe prophecying, to deſtroy the honour of the old man in them, that they may be brought forth as tryed in the fire, more pure in the ſpirit of Light: but if any ſhall enquire after God at the mouth of his Prophets, only to uphold the honour and ambition of the old man in this world, God will ſend them falſe ſpirits to preach lyes, of purpoſe to deſtroy them; and this will come upon thoſe that are for their own ambitious ends, as you may ſee in 1 *King.* 22. where the falſe ſpirits wait on God for their meſſuage, and God ſends them forth, and bids them proſper, to pleaſe *Ahab* in his requeſt; Thus wee ſee for the love of this world people are deſtroyed. Then let us conclude, that it is high time to caſt off the old man with his rudiments, with his malice and envy, and entertain light, love, and peace, and joy in the holy Ghoſt; That this may be our treaſure, leading us up to that throne of grace, full of unſpeakable joyes, where Chriſt ſitteth in the Councell of his Father, with all his Angels, entertaining all with fulneſs of joy, that entereth in at this narrow gate, wiping away all teares, and all deſires ſhall ceaſe, and ſorrow ſhall never more come neare them; and inſtead thereof ſuch joy, that neither tongue of men or Angels can expreſſe.

If men and Angels do prove ſilent, than
Why ſhould not I, an inferiour man:
Now am I ſilent, and indite no more,
Pray uſe no violence then againſt the poor.

O Mortall

O Mortall forme what doſt thou mean!
To make ſuch long delay;
Keeping thy ſoule ſo poore and leane,
Againſt the dreadfull day.
To whom we all muſt once appeare,
To receive our ſentence deep;
The ſorrowing hearts, and terrible feares,
Making our ſoules to weep.
Two things there are to us propos'd,
Whilſt we on earth do dwell,
In chooſing one, the other's loſt,
Let it be heaven or hell.
Then muſt our choiſe be circumſpect,
Without a worldly mind:
Leſt God one day do us reject,
And we no mercy finde.
If heaven we chooſe, then hell is loſt,
we cannot it embrace;
But to the glory of joy we muſt,
Swallow'd be in endleſſe grace.
If hell we chooſe, the world is gain'd,
Which is that fleſh deſires:
Then need we nothing to refrain,
That pride and luſt requires.
Such is our luſts and covetouſneſſe,
The belly and backe to pleaſe;
With ſelling and buying, diſſembling and lying,
Yet we cannot live at eaſe.
But ſtill in diſcontent abide,
Deſiring after more:
Our envy would that all had dyed,
That loved not the whore.
Her Merchants they do howle and weep,
Their traffique none will buy:
They wiſhing now to ſow or reape,
One yeare before they dye.
In Revelation, Chap. nineteen,
In truth there you may read;
Who 'tis ſhall beare the Scepter,
When the old whore is dead.
Thus to the wiſe in their conceit,
As I my ſelfe have been:
They now ſhall know that once they might,
Have left the greateſt ſinne.
O England *then repent*
For the miſery thou art in!
Which have all by conſent,
Liv'd on each others ſinne.
If pride ſhould baniſh'd be away,
Then Tradeſmen out would cry,
Come let us kill, eate, and ſlay,
Or elſe for want we dye.
Then would the Gentry mourn,
Without pride they cannot live:
And ſlaves to get them Corn,
Whilſt they themſelves deceive.
Thus pride becomes our god,
And deare to us as life;
Whoſe abſence makes us ſad,
And cannot pleaſe our Wife.
If the poor labouring men,
Live of their owne encreaſe;
Where are your Gentry then,
But gone among the Beaſts.
If any would know who is the Author,
Or aske whoſe lines are theſe:
I anſwer, one that drinketh water,
And now a liver at eaſe.
In drinking cannot be drunk,
Nor am I moved to ſweare:
And from wenching am I ſunk,
My bones are kept ſo bare.
For it is the groſsneſſe of the fleſh
That makes the ſoule to ſmart:
And is the cauſe of his owne luſt,
That commits adultery in his heart.

FINIS.